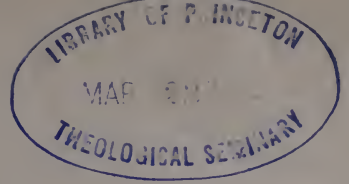


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1927

TO BETHEM NEW
CONTAINS



THE CHRONICLE

OF THE

London Missionary Society

VOL. XXXV.—NEW SERIES
(VOL. XCII.—OLD SERIES)

1927

London :

THE LONDON MISSIONARY SOCIETY, 48, BROADWAY, WESTMINSTER, S.W. 1



Digitized by the Internet Archive
in 2015

INDEX

	PAGE	PAGE
A		
AFRICA—		
My Kafir Friend. (Haggard)	3	BIRTHDAYS, Remember their
Beds Full, Mbereshi.....	32	158
Romance of Uganda. (Doggett)	33	BITTON, W. Nelson—
Yaws Attacked, Kawimbe	34	A Song of Jonah
A Farmer's Tour	69	Home Notes
Nativity Scene at Mbereshi. (Sabin) ...	82	18, 45, 64, 164, 184,
Elliott's Johanna Vocabulary	87	198, 232, 245, 285
Boys' Brigade in Africa	92	BOARD MEETINGS, At the—
Ka John Bunyan. (Shaw)	99	December 15th, 1926
Dawn in Tanganyika. (Johnson).....	104	April 27th, 1927
The Tannery, Tiger Kloof	107	June 22nd, 1927
Schools combine in Africa	110	September 28th, 1927
Kambole—New Ways for Old Lands ...	125	256
Watch Africa. (Moody).....	130	BOGUE, David, Example of
A Desert Diary. (Dugmore)	134	133
Africa at School. (Smith)	137	<i>Books Reviewed</i> (name of reviewer in
Sechuana Hymn Book	142	brackets)—
Centenary of Grahamstown	142	The Golden Stool—Smith
The Africa Film	142, 166	17, 208
Community Service at Kambole	143	Slavery or Sacred Trust—Harris
Back from Tanganyika	143	17
Great Day at Hope Fountain. (Jenkins)	155	Telugu Vignettes—Nicholson.....
Griqua Coinage.....	158	17
New Africa Film	166	Concise Guide for 1927
A Jubilee Diary,	174	17
Calabash, "Morning Star" and "Good	176	Prickly Pears—Robinson
News"	176	89
Mzilikazi's—The New Inyati. (Haile)...	187	China To-day through Chinese Eyes.
Abercorn not on railway.....	190	(Peill).....
The Passing Pageantry of Africa.	190	89
(Brookes)	202	From Field to Factory—Read
Chungu Comes Back. (Shaw)	207	89
To Africa this Winter. (Hawkins)	208	William Carey, a "Chronicle" Play—
Missions of the Dutch Reformed Church.	210	Artingstall
(du Plessis)	210	89
Dr. Aggrey, Memoir of. (Peet)	213	Christ and Money—Martin. (Somervell)
Home from Tanganyika. (Clark).....	221	89
Philip of South Africa	226	Congregational Quarterly
Making Good Africans.....	227	119
How Africa was Filmed	227	Islands and Ships—Spriggs
The Bewitched Porridge. (Clarke)	234	119
A Page of African History—Tsatsoe and	243	China and Britain—Hall.....
Stoffles	243	119
Revival at Serowe. (Lewis).....	250	An Uphill Road in India—Christlieb.
The Kuruman Campaign. (Lekalake)...	280	(C. M. Phillips).....
John Philip and the Hottentots.	281	167, 260, 261
(Lennox)	281	Africa "Venturers"
John Philip—A great Missionary and a	282	191
great Problem. (Brookes)	282	The Forward Tread—Chirgwin ...
AGGREY, Kwegyir—Memoir. (Peet)	213	191, 208, 214
ANNIVERSARY SERVICES	82, 101, 106	Group Discussion Pamphlets
ANNOUNCEMENTS.....	2, 26, 50, 74, 98, 122, 139,	191
146, 170, 194, 218, 242, 259, 266	139, 266	Anatomy of African Misery—Olivier ...
ARTHINGTON, Robert. (Hemmens)	195	191
		The New Africa—Fraser.....
		208
		Mother India—Mayo. (C. M. Phillips)
		235, 260
		An Indian Day—Thompson. (C. M.
		Phillips).....
		235
		The Big World Picture Book.....
		235, 283
		An Africa for Africans—Cripps
		262
		Dawn in Africa—Shaw
		262
		The Cape Colour Question—Macmillan.
		(Lennox)
		281
		The Cape Colour Question—Macmillan.
		(Brookes)
		282
		The Call Drum—Entwistle.....
		283
		" What Next ? "
		283
		BOOK TALKS
		227
		BROMLEY—Overseas Missionary Depot
		110
		BROOKES, E. H.—
		The passing Pageantry of Africa
		202
		For Missionaries in Africa (poem).....
		228
		Review of " Cape Colour Question ".....
		282
		BROWN, J. H.—The " Tara " in the Tiger
		Jungle
		68
		BRYANT, Myfanwy—How Wang was Cured... 94
		BRYANT, Evan E.—
		Twenty-six Years after the Boxers
		67
		Mr. " Eternal Suffering "
		111
		BURNLEY'S £72.....
		260
		BUSBY, C. E.—Calamity or Opportunity ? ... 93
		BUTLER, Marguerite—Christmas in Bangalore 273
		BYLES, Dr. Hilda—Seen in the Waiting Hall 41

B

BARRADALE, V. A.—Back from the Isles.....	189
BARBOUR, G. B.—Home by Air	206
BAU, T. Z.—The Chinese Healing Art	66
BEHARELL, Margaret—The White Bow in	
Niue	114

	C	PAGE
CAMPAIGN PAGE		19
CHALMERS MEMORIAL WINDOW		81
CHINA—		
The Fall of Wuchang	5	
A Talk on Tsangchow and Siaochang. (Peill)	30	
Shanghai Suicides	32	
Tientsin—Carols and Guns	32	
Hankow—Opium Revival	32	
Blind for Twenty-nine Years	34	
A Doctor's Chronicle. (Wills)	35	
The Position in China	39	
Seen in the Waiting Hall. (Byles)	41	
The Locarno Spirit in China. (Towers)	43	
How we left Siaoakan. (Geller)	51	
Opening Hop Yut Union Church, Hong- kong	53	
Big Tumours, Tsangchow	63	
Unequally Yoked. (Murray)	65	
The Beloved Physician—Davenport. (Bevan)	45	
Chinese Healing Art. (Bau)	66	
Twenty-six Years after the Boxers. (Bryant)	67	
A Time of Testing. (Rowlands)	78	
Calamity or Opportunity? (Busby) ...	93	
How Wang was Cured. (Bryant)	94	
Mr. "Eternal Suffering." (Bryant)	111	
China's Day of Sorrow. (Bitton)	116	
From Bertrand Russell	142	
China's Anti-religious Riot	143	
Arrival of J. Wallace Wilson	143	
Easter Persecution in Hankow. (Row- lands)	149	
Lights and Shadows in China. (Sparham)	151	
In Nationalist China	206	
A Missionary's Day. (Evans)	212	
Situation in China	244	
" Sandy " Hsia	261	
A Visit to Hankow. (Hawkins)	270	
The Outlook in China	278	
CHISMAN, A. E.—Salesmanship for the King- dom of God	178	
CHRISTLIEB, Marie L.—A Matter of Discipline	147	
CLARK, E. H.—Home from Tanganyika	221	
CLARKE, Gladys—The Bewitched Porridge...	234	
CONGREGATIONAL UNION—		
Call to our Churches	197	
Meetings	227	
CONGREGATIONALISTS, Eminent	215	
CROSSWORD PUZZLES	129, 209, 239,	263
Results	159	
D		
DU PLESSIS, Prof. J.—Missions of the Dutch Reformed Church	210	
DEFICIENCY—		
Resolutions <i>re</i>	182	
Why is there a deficit?	231	
DEUCHAR, C. S.	206	
DOGGETT, R. E.—The Romance of Uganda...	33	
DORSET, An Indian Village in	207	
DUGMORE, E. A.—A Desert Diary	134	
E		
EARL, T. H.—Stamp Bureau Profit	158	
EASTAFF—An Opportunity Waiting	182	
ELLIOTT's Johanna Vocabulary	87	
EUROPEAN STORIES	142	
EVANS, K. B.—A Missionary's Day	212	

	F	PAGE
FESTIVAL OF YOUTH, Crystal Palace		142
FRANKS, E. W.—What sends us to Prayer? ...		233
FRASER, Dr. Donald—At the Annual Meeting		157

G

GALE, W. Kendall—		
Pioneering in Madagascar		9
A Brutal Country		171
GALE, Margaret—The Women of Madagascar		154
GELLER, Wilson H.—How we left Siaoakan ...		51
GILMOUR, Tablet to		163
GRIFFIN OF SAMOA		190

H

HADFIELD, Rev. and Mrs. J.	161
HAGGARD, H. Rider—My Kafir Friend	3
HAILE, A. J.—Mzilikazi's, the New Inyati ...	187
HARRIS, J. C.—Upon a Peak in Darien	165
HAWKINS, Lucy—To Africa this Winter	208
HAWKINS, F. H.—A Visit to Hankow	270
HAWKRIDGE, Helen H.—	
The Movies in India	55
The Widow's Gift	87
Getting about in India	205
HEMMENS, H. L.—The Lonely Man of Leeds	195
HILL, Micaiah—The Church in 1840	158
HOUGH, A.—	
Freed from Fear	56
J. Wilberforce Sibree	141

I

INDIA—	
Rev. H. Sumitra in England	6
Death of Mrs. Cotelingam	14
A Harvest Unseen. (Marler)	14
Wills of Almora. (Shepherd)	20
The Baby and the State. (Murphy) ...	21
Shepherd of Udaipur	27
Erode—Cholera checked	32
Kala-Azar at Jiaganj	32
Embroidery helps health, Travancore ...	32
The Movies in India. (Hawkridge)	55
Indian Bhakti. (Phillips)	58
Stanley Jones in Benares	61
Literature for Semi-literates. (Marler)	61
New Hospital, Jiaganj	61
Co-operative Societies	61
Chikka-Ballapura, rich and poor alike ...	61
Things we cannot do	61
Twenty-five Years in Nagercoil. (Parker)	62
Indian Sunday School Jubilee	63
The "Tara" in the Tiger Jungle. (Brown)	68
India and Christian Books	69
Stowell, F. A., Death of	70, 81
Baby Welfare Work. (Gillman Jones)...	70
The Fatalist. (Robertson)	81
Lord Lytton at Jiaganj	81
Co-operation in India. (Phillips)	86
The Widow's Gift. (Hawkridge)	87
Joyce of Berhampur	92
Fuller life for India's Girls. (Rivett) ...	95
Sumitra as Speaker	107
A Hindu Jatra. (Scopes)	118
A Matter of Discipline. (Christlieb) ...	147
What does India Need? (Sumitra)	152
Impressions of Travancore. (J. D. Jones)	153
Hacker—Four Generations in Travancore	158
Ram Swarup's Farewell	158

	PAGE		PAGE
INDIA—continued.			
A Thousand at a Prayer Meeting. (Hatch)	159	MAY MEETINGS—A May Directory	101
Cuddapah Miniatures. (Rumpus)	160	MILLEDGE, May. (Gale)	46
An Opportunity Waiting. (Eastaff) ...	182	MISSIONARIES, Outgoing	200
A Beginning in the Jungle. (Rice)	183	MISSIONARY PARLIAMENT	82, 190
Retirement of P. S. Devasahayam, Coimbatore	199	MISSIONARY VERSION OF HEBREWS xi.....	207
Getting about in India. (Hawkrige)...	205	MONEY RAISED IN FIELD, Increase in.....	63
An Indian Village in Dorset	207	MONEY FOR SHIPS	63
Every Man to his own Religion—Small-pox Festival. (Southgate).....	219	MOODY, Harold A.—Watch Africa	130
The Indian Church. (Parker)	236	MORNINGSIDE CHURCH ROLL OF HONOUR ...	81
"Anatha Asrayam." (Wilkins)	246	MURPHY, Dorothy—The Baby and the State	21
A Visit from Gandhi	255	MURRAY, Edith S.—Unequally Yoked	65
Help for Neyoor	260	N	
The Spirit of Kachwa	269	NEWCASTLE, Union Meetings in.....	227
The Prodigal Son at Hosur. (Marler)...	269	O	
Christmas in Bangalore. (Butler)	273	OWEN, Lucie	158
"India To-day" film in Kent	275	P	
J			
JAPAN, China Missionaries in	190	PAPUA—	
JENKINS, Brig.-Gen., Death of	237	The Son of Paulo the Fighter. (Turner)	15
JEW TO-DAY, The	248	Port Moresby's Policeman helps Miss Schinz	32
JOHNSON, Harry—Dawn in Tanganyika	104	Change of Address—Vatorata Institution	59
JONES, D. O.—The Children of the Forest ...	75	Chalmers Memorial Window	81
JONES, E. Pryce—Papuan Witches' Cauldron	90	Papuan Memorial. (Riley)	83
JONES, J. D.—Impressions of Travancore ...	153	Papuan Witches' Cauldron. (Pryce Jones)	90
JONES, V. Gillman—The Outcaste Child	71	Papuans and a Seaplane. (Rich)	91
Joyce, J. A., Death of.....	92	St. Mark in Goaribari	143
K		A School Inspection and what came of it. (Rich).....	257
KEITH, Sir Arthur—Scientists and Missionaries	261	PARKER, George—The Indian Church	236
KEMP, Thomas, of Dalkeith	260	PATON, William—The Christian World Mission	258
KNIGHT, Edgar, Death of	71	PEILL, Dr. Sydney—A Talk on Tsangchow and Siaochang	30
KOREA, Welsh martyr in	267	PERSIA—In the Persian Gulf	279
L		PHILLIPS, G. E.—	
LAGERLOF, Selma—Towards Unity	123	Indian Bhakti	58
LAMPETER, Inter-Church Conference at.....	142	Co-operation in India	86
LAUDER, Harry, Letter from	11	POETRY—	
LAUSANNE, What happened at. (Lew)	228	A Song of Jonah. (Bitton)	7
LAYMEN JOIN IN THE CALL	224	Davenport of Shanghai. (Bevan)	65
LEG, The Interdenominational	143	Pioneers. (Friedlander)	83
LEGGE, D. J., Death of	20	Childhood. (Kashmir)	220
LENT, A suggestion for	34	For Missionaries in Africa. (Brookes)...	228
LEW, Timothy T.—		Dr. Lew. (Punch)	262
What Happened at Lausanne	228	PRAYER—	
"Punch," Verses on	262	Prayer and Intercession.....	II, 37, 66, 85, 117, 131, 162, 189, 213, 230, 251, 277
LEWIS, R. Haydon—Revival at Serowe	250	Prayer, A Week of	181, 260
LINCOLN, A live Church in	254	Prayer, What sends us to? (Franks)...	233
LIVINGSTONE CELEBRATION	31	PROGRESS THROUGH TWENTY-FIVE YEARS...	63
Memorial Sunday	70	Q	
M			
MADAGASCAR—		QUOTATIONS FROM—	
A No-subsidy Home—Isoavina	8	Hugh Martin (Christ and Money)	60
Pioneering in Madagascar. (Gale)	9	Charles Kingsley	76
Betsileo Lepers	32	Le Zoute Conference	94
Children of the Forest. (Jones)	75	Joseph Conrad	131
Disastrous Cyclone in Madagascar.....	77, 127	T. Z. Koo	132
The Women of Madagascar. (Gale).....	154	Bertrand Russell	142
A Brutal Country. (Gale)	171	Hore's Tanganyika	148, 239
From a Malagasy Notebook. (Whitfield)	286	Livingstone's Travels and Researches ...	155
MARLER, Mrs.—		Matthew Henry	162
A Harvest Unseen	14	John Eliot	162
The Prodigal Son at Hosur	269	"Our Gilmour." (Bitton).....	163
MASON, Are you a?.....	63		

QUOTATIONS FROM— <i>continued.</i>	PAGE
A recent China letter	189
Donald Fraser (The New Africa)	208
Howard Partington (The Fight for the Kingdom)	252
Rev. H. R. L. Sheppard	253
William Crashawe	261
Henry Vaughan (The Nativity).....	276

R

RICE, G. Dorothy—A Beginning in the Jungle	183
RICH, C. F.—	
Papua and a Seaplane	91
A School Inspection and what came of it	257
RILEY, E. Baxter—A Papuan Memorial	83
RING—Her Mother's Wedding	57
RIVETT, Eleanor—Fuller life for India's Girls	95
ROBERTSON, Ralph—The Fatalist.....	81
ROWLANDS, Edward—	
A Time of Testing	78
Easter Persecution in Hankow	149
RUMPUS, Gladys M.—Cuddapah Miniatures	160
RUSSELL, Bertrand, Testimony of.....	142

S

SABIN, Margaret—Nativity Scene at Mbereshi	82
SCOPES, Wilfred—A Hindu Jatra	118
SHAW, Mabel—	
Ka John Bunyan	99
Chungu Comes Back.....	207
SHEPHERD, Eleanor—Wills of Almora	20
SHEPHERD OF UDAIPUR	27
SHILLITO, Edward—	
✕ This God	4
The Long Divine Adventure	12
Honour a Physician.....	36
Te Deum Laudamus	60
The Cross the Starting Point.....	68
The Resurrection and Missions	84
The Calling of the Missionary	108
All Together	132
Things Told and Untold	156
New Facts and the New Life	185
Eternal Life and the Missionary Call.....	204
The Two Visions	252
The Divine Adventure	276
SHIPS—	
Boys and Girls, Shipbuilders	249
A Word in Season	260
SIBREE, J. W., Death of. (Hough)	141
SIMPSON, Dr. Carnegie—Annual Sermon.....	157
SLEPE HALL, St. Ives	226
SMITH, Edwin—Africa at School	137
SOMERVELL, Howard, An Indian view of.....	226
SOUTH SEAS—	
Cook Islanders join the Campaign	19
Improved Health in Samoa	32

SOUTH SEAS— <i>continued.</i>	PAGE
Freed from Fear. (Hough)	56
Samoa's Progress	80
The White Bow in Niue. (Beharell) ...	114
A Sunday in the Gilberts. (Barradale)...	159
The Hadfields—Consuls for God.....	161
Return of Rev. V. A. Barradale.....	190
Griffin of Samoa	190
A Vice-Admiral's Experiences. (H.R.M.)	201
Loom and Spinning Wheels in Gilberts	206
The Place of Sanctuary (Gilberts)	206
The Press in Samoa	206
SOUTHGATE, Dora H.—Every Man to his own Religion.....	219
SPARHAM, C. G.—Lights and Shadows in China	151
STAMP BUREAU PROFITS	158
STOWELL, F. A., Death of	70, 81
STUDENTS, Day of Prayer for.....	31
SUMITRA, H.—	
In England	6, 107
What Does India Need?.....	152
How we look to an Indian.....	226
SUNDAY SCHOOL CONTRIBUTES 20S. PER SCHOLAR	70
SWANWICK.....	23, 42, 88, 113, 126, 166
Memories	225
Quick work at the Hayes	238

T

THOMAS, Robert Jermain—Welsh Martyr in Korea	267
TORONTO, A Visitor from	117
TOWERS, A. E.—The Locarno Spirit in China	43
TURNER, Edith S.—The Son of Paulo the Fighter	15

U

UNITED COUNCIL FOR MISSIONARY EDUCATION—Two Million Books	107
---	-----

V

VACANCIES IN FIELD—Who will go?	109
---------------------------------------	-----

W

WALKER, F. W., Death of	47
WELLCOME MUSEUM	32
WHITFIELD, Noel—From a Malagasy Notebook	286
WHITING, W. H., Death of.....	234
WIDOWS AND ORPHANS' FUND APPEAL.....	287
WILKINS, George—"Anatha Asrayam".....	246
WILLS, G. B., of Almora. (Shepherd)	20
WILLS, E. F.—A Doctor's Chronicle.....	35
WRIGHT, R. Stewart	260

Y

YOUNG PEOPLE'S WEEK.....	63
--------------------------	----

ILLUSTRATIONS

	PAGE	CHINA— <i>continued.</i>	PAGE
A			
AFRICA—			
South African youths assembled for Initiation Ceremonies	3	Chinese Church with anti-Christian posters	79
Chief and his Wife with motor-cycle and side-car	33	Square mud box in which Buddhist priest lived. (Bryant)	111
Uganda Cathedral	34	Bell worked by imprisoned priest	112
African Lepers waiting for Treatment ...	36	March of pickets	117
Bringing Leper into Hospital.....	37	Merchants' Union.....	117
A Lily of Central Africa. (Turner).....	84	Nationalists' Demonstration	117
High Priest of the Ilamfiya Fetish. (Johnson)	104	Hankow Presbytery, 1927	149
Ilamfiya Fetish and Sacrificial Knife...	105	Poster campaign in China	151
Rope Walk at Kambole	125	Rev. T. Bryson at unveiling of Gilmour tablet	163
First pupils at Hope Fountain Normal School	155	View of The Bund, Hankow	271
Chief Mirambo	174	View from the Great Wall	278
Cart at Kambole with wheels used to carry "Morning Star"	175	COLLECTOR'S AIDS	238
Lake Tanganyika	176	COVERS—	
Dunn, Swann and Brooks	177	Christian clothed in Armour. (Copping.) (January)	
"Good News" and "Morning Star" ...	177	Dr. Driver examining patient's eyes, Jammalamadugu. (February.)	
New Africa Poster	178	A Chinese Pagoda in Shanghai. (Beynon.) (March.)	
Tanganyika Fishermen mending nets. (Turner)	179	Spring Blossom. (April.)	
Two Men of the Awemba Tribe.....	180	Home of Christian Outcaste Family. (Howse.) (May.)	
Governor of S. Rhodesia watching Sawyers at Inyati	187	Through the Long Grass, Central Africa. (Turner.) (June.)	
Carpenters' Shop, Inyati.....	188	Women going home from Church, Madagascar. (Owen.) (July.)	
African Village, from "If I Lived in Africa"	191	Chief of Kerowa Village, Goaribari, Papua. (Hurley.) (August.)	
Moshesh, a former Basuto Chief	203	Chinese Evangelists visiting a fair by boat. (Evans.) (September.)	
Mr. and Mrs. Clark on tandem bicycle...	221	"Go ye therefore and teach all nations." (October)	
Baby being weighed, Kawimbe.....	222	Women gardeners of Serowe, Bechuanaland. (African Films.) (November.)	
Girls' School, Kawimbe	223	Followers of the Star. (December.)	
Film-takers' car breaks down in C. Africa	227	CROSSWORD PUZZLES	129, 209, 239, 263
Tsatsoe, Stoffles, Philip and the Reads in London	243	D	
Tshekedi, Regent in Bechuanaland, in front of Khama's Monument	280	DIAGRAMS—	
Picture from "The Call Drum"	283	Density of Population in Africa	215
B			
BIBLE SOCIETY REPORT, Picture from	69	Infant Mortality compared.....	215
BOOK COVERS	283, 284	How £1 is spent	253
C			
CARTOON—"The Particular Person"	165	H	
CHINA—			
Posters on City wall, Wuchang	5	HOPE OF THE WORLD, The	123
Street in Hankow.....	22	Collecting Box	184
Furnace chimneys—looking over Hankow	23	Calendar	284
Tsangchow Peasants attacked by soldiers	30	I	
Miss Haward treating Children's eyes ...	31	INDIA—	
Chinese Doctor and Patient, Women's Hospital, Hankow	41	Udaipur—A Gate of the City.....	27
Men of the Market, Shanghai. (Beynon)	51	Modern way of hook swinging. (Murphy)	55
By Rail in China. (Knott)	52	Ram Swarup. (Murphy)	55
Opening Hop Yut Church	53	India's Sacred Bull and his Keeper	71
Hop Yut Church	54	A washer girl in South India	147
On the Yangtse River. (Beynon)	57	A Biblewoman visiting in India.....	173
		Indian Girl and little Boy. (Dawson)...	183
		A Festival of Blood in South India	219
		Destitute in Refuge at Bangalore.....	247

INDIA— <i>continued.</i>	PAGE
Fire Burial at Benares. (Murphy)	251
Christmas in Bangalore, Illustrations to. (Ingall)	273, 274
"INTO THY HANDS, O LORD." (Breton Riviere)	13

K

KOREA—The Martyr's Last Gift. (Lumley)	267
--	-----

M

MADAGASCAR—	
Girls making pillow lace, Isoavina. (Baker)	8
Annexe to Girls' Home, Isoavina. (Baker)	8
Travelling in the Forest	75
Ox skulls and tin trunks as memorials... ..	76
Imerimandroso	77
Imerimandroso Seminary after the Cyclone	127
Room in which T. B. Lees and others were killed.....	127
Grimy rock, red earth and colourless grasses	171
Mr. Gale on a journey among the Malagasy villages	172
View of Fianarantsoa from Mr. Whit- field's verandah	286
MAP—Lake Tanganyika. (Hore).....	176

O

OXEN IN SUSSEX	186
----------------------	-----

P

PAPUA—	
Young Scholars of Saroa, Genokei's village	15
Memorial to dead. (Baxter Riley)	83
Professional outfit of Papuan sorcerer... ..	90
A very sacred stone. (Baxter Riley)	109
A Papuan Girl. (Hurley)	162
Church at Isuleilei. (Barradale)	257
"PARTICULAR PERSON, The".....	165

PORTRAITS—	
Aggrey and Peet	213
Arthington, Robert	195
Barrett, George	254
Belden, A. D.	102
Berry, Dr. Sidney	197
Bligh, Margaret	275
Brooks, A.	177

PORTRAITS— <i>continued.</i>	PAGE
------------------------------	------

Bryson, Thomas, at unveiling of Gilmour tablet	163
Cochrane, Dr. Robert	102
Coward, Sir Henry	103
Devasahayam, P. J.	199
Dunn, J.	177
Fraser, Dr. Donald	101
Hadfield, Rev. James and Mrs.	161
Hannah, Percy	200
Harrison, Florence	201
Hayes, Doris	254
Jones, Dr. J. D.	101, 197
Jones, D. O.	102
Jowett, Mrs.	103
Joyce, J. A.	92
Lane, Edith	254
Lawson, McEwan.....	225
Lees, T. B.	77
Lew, Dr. Timothy Tingfang	228
Livens, Ethel S.	102
Meggitt, J. C.	103, 197
Moody, Dr. Harold	130
Moshesh	203
Newell, Dr. Olive	201
Orr, Dr. Ian	200
Peet, H. W. and Aggrey	213
Philip, Dr. John	243
Porritt, Norman	126
Silcocks, Vera	200
Simpson, Dr. Carnegie.....	101
Smith, Dorothy Mack	225
Smith, Edwin	137
Sparham, C. G.	102
Stanyon, Lottie	254
Sumitra, H.	107
Swann, A. J.	177
Toms, S. J.	102
Tshekedi	280
Turner, Robert R.	201
Wills, G. Bernard.....	20
Wood, Myfanwy (with Cloisonne Vase)...	140

R

RIVIERE, Breton—Into Thy Hands, O Lord	13
--	----

S

SOUTH SEAS—	
White Ribboners pledged to alter the ways of Niue.....	115
SWANWICK—	
A Demonstration Class at	113
The Hayes.....	225
Conference Hall	225
Section discussing Race question	231

The **CHRONICLE**
of the
London Missionary Society



Christian clothed in armour. "They harnessed him from head to foot in what was of proof"
(From the picture by Harold Copping, by permission of the R.T.S.)

THE ADVENTURE WE CALL 1927
THE FALL OF WUCHANG—A BABY WEEK IN INDIA, ETC.

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Rev. E. A. and Mrs. DUGMORE, and two children, from Kanye, South Africa, November 8th.

Departures

Miss JOAN P. HUGGETT, of Shanghai, sailed on October 23rd from Shanghai for furlough in New Zealand.

Miss G. F. M. USHER, returning to Berhampur, N. India, per s.s. *Ranpura*, November 26th.

Rev. A. V. and Mrs. HARDYMAN and two children, returning to Fianarantsoa, Madagascar, per s.s. *Exploiateur Grandidier*, November 11th, from Marseilles.

Dr. and Mrs. E. J. PEILL and family, returning to Tientsin, per s.s. *Kalyan*, November 18th.

Rev. B. T. and Mrs. BUTCHER and family, returning to Papua, per s.s. *Moldavia*, December 3rd.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Hunts. St. Ives.	Miss L. M. Prust.
Wolverhampton	Heath Town	Miss Pilsbury.
Ireland Whiteabbey.	Miss A. Dyer.
S. Devon Furrough Cross, Torquay.	Miss E. Sandy.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, January 21st, and will be conducted by Miss W. E. Hughes, Secretary of the Woodford Group of the M.A.C.

Swanwick, 13th-19th August, 1927

Chairmen, Rev. McEwan Lawson, and Miss D. Mack Smith. The Devotional sessions will be taken by the Rev. F. Ballard of Bristol. Fee £3 including registration fee of 7s. 6d. Registration forms will be ready in March next. Railway vouchers for reduced rail fare will be issued for this Conference.

Luncheons for Business Men

These will be resumed at the Memorial Hall, Farringdon Street, on Wednesday, January 19th, when the Rev. C. G. Sparham will speak on "Chinese Nationalism and the Christian Church." These luncheons will continue fortnightly up to and including April 6th. Printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1. The lunches are from 1 to 2 p.m. sharp. Charge 1s. 6d.

Leaders' Conference

It has been decided to hold a Conference for Missionary Leaders and Campaign Officers, at High Leigh, Herts, from August 26th-29th, 1927. Week-end tickets will be available for this Conference. Further details will follow in subsequent issues of the CHRONICLE.

Luncheons for Women—Important

As the Memorial Hall has been found to be a more convenient centre for business women than Westminster, *all the Women's Luncheons will in future be held there.*

Charge for Luncheon 1/6.

IN THE MEMORIAL HALL, FARRINGDON STREET, E.C.4. 1—2 p.m. PROMPT.

Wednesday, January 12th.

Subject: "Women Students of Peking."

Speaker: Miss Myfanwy Wood (Peking).

Chairman: Mrs. Wakely.

Wednesday, January 26th.

Subject: "True Internationalism."

Speaker: Miss Ruth Rouse (Assistant-Sec. Church of England Missionary Council).

Chairman: J. O. Dobson, Esq., B.A.

Young People's Rally

The third great Young People's Rally will be held in the City Temple on Friday, January 14th. From 6.40 p.m. the Male Voice Choir of the Grafton Square Congregational Church will render musical items, and the Meeting will commence at 7 p.m. and finish at 8.30 p.m. The Chair will be taken by Rev. J. Allardyce, and the speakers will be Rev. Nelson Bitton and Rev. Gordon Matthews, M.A., B.Litt. It is hoped that a strong contingent of young people will come from all the churches in London.

Contribution

A gift for the Scottish National Memorial to David Livingstone, from H. E. West, London, £1, is gratefully acknowledged.

Wants Department

Miss Tidball, of Bangalore, would be greatly helped by the gift of a portable typewriter.

Miss Usher, of Berhampur, would be grateful for the gift of lantern slides—Bible stories, and the stories of heroes, *not Livingstone.*

Dr. H. E. Wareham would greatly appreciate the gift of a lantern and also a typewriter.

Mr. Bernard Thomas would be greatly helped by the gift of sets of Meccano and other toys for the Boys' School at Salem.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1.; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at **ten days' notice.**

THE CHRONICLE

Of the London Missionary Society

JANUARY, 1927

My Kafir Friend

Rider Haggard's rescuer

"ALL that day I rode, but I never found the camp on those vast rolling plains. Once towards sunset I thought that I saw the white caps of the wagons five or six miles away. I rode to them to discover that they were but white stones. A tremendous thunderstorm came on and wetted me to the skin. In the gloom the horse put his foot upon a rolling stone and gave me a terrible fall that bruised and nearly knocked the senses out of me.

After lying a while I recovered. Mounting again, I remembered that when I left the wagons the rising sun had struck me in the

face. So I rode on towards the west until utter darkness overtook me. Then I dismounted, slipped the horse's reins over my arm, and, lying down on the fire-swept veld, placed the saddle-cloth over me to try to protect myself against the cold, which at that season of the year was very bitter on this high land. Wet through, exhausted, shaken and starved as I was—for I had eaten nothing since the previous night—my position was what might be called precarious. Game trekked past me; I could see their outlines by the light of such stars as there were. Then hyenas came and howled about me.



South African youths assembled during the ceremonies which initiate them to tribal rank

I had three cartridges left, and fired two of them in the direction of the howls. By an afterthought I discharged the last of them straight up into the air. Then I lay down and sank into a kind of torpor, from which I was aroused by the sound of distant shouts. I answered them, and the shouts grew nearer, till at length out of the darkness emerged my Zulu servant, Mazooku.

It seemed that this last shot had saved me, for really I do not know what would have happened if I had lain all night in that wet and frost, or if I should ever have found strength to get on my horse again in the morning. Mazooku and other natives had been searching for me for hours, till at length all abandoned the quest except Mazooku, who said that he would go on. So he wandered about over the veld till at length his keen eyes caught sight of the flash from my rifle—he was much too far away to hear its report. He walked in the direction

of the flash for several miles, shouting as he came, till at length I answered him.

So, thanks to Mazooku, I escaped from that trouble, and, what is more, took no harm, either from the fall or the chill and exhaustion. He was a very brave and faithful fellow, and, as this story shows, much attached to me. I think that some instinct, lost to us but still remaining to savages, led him towards me over that mighty sea of uninhabited veld. Or of course it may have been pure chance, though this seems improbable. At any rate, he found me, and through the darkness led me back to the camp which was miles away. The vituperation of Kafirs is a common habit among many white men, but in difficulty or danger may I never have a worse friend at hand than one like the poor Kafir who is prepared to die for the master whom he loves!"

(From "The Days of My Life," by H. Rider Haggard, Vol. I, pp. 138-140.)

This God

**A mighty task demands a mighty gospel ;
A gospel is never mighty until it is simple ;
It is only simple when it is complete.**

Every Christian Truth has its missionary value. An attempt will be made in the Chronicles of 1927 to illustrate this. A beginning is made with the Doctrine of the Incarnation.

OUR task is to commend good news of God ;

But of what God ?

All men believe in God ; are we therefore to search out an area common to all men ?

Are we to leave out what is peculiar to Hinduism, Confucianism, Islam, Christianity, and preach the residuum ?

That would be a bleak, barren, and incredible religion.

The most unattractive of religions would be that of the Lowest Common Multiple of all religions.

If the Christians of the first centuries had been content with this, they would have saved their lives, and destroyed their Gospel.

The Christian message is the proclamation of a God Incarnate.

God was in Christ. Christ is the express image of God. He that sees Him hath seen the Father. The Word was made Flesh, and dwelt among us.

This is the God we declare.

The God who did not send, but came.

What God is always doing, we know, because we have seen Him in Christ.

What God is always saying, we know, because we have heard Him in Christ.

What He is always suffering, we know, because we have stood beneath His Cross.

There we catch sight of His purpose.

There we wonder at His Passion.

There, too, we share by faith His Glorious Triumph.

We do not rear yet one more altar to an unknown god.

The Incarnation is "not the darkness of a mystery, but the light of it."

We carry it not as one more enigma, but as the secret, which casts light on all things, past, present and to come.

We do not keep it as a truth, hidden away and to be defended if it is attacked.

We release it everywhere with a joyful mind.

And because a God Incarnate can never be limited to one people, and the Word made Flesh must be translated into the experience of all men, we recognise no barriers of race.

The Church which is the Body of Christ, the Incarnate Word, must claim the World for Him.

The Fall of Wuchang

News from the Field

The following is an extract from a letter from the Rev. A. J. McFarlane of Wuchang, written on the 19th of October.



The opening of the gates

ABOUT 5 a.m. on Sunday, the 10th, some of the Southerners were allowed by the half-starved soldiers to come over the wall and open one of the remoter gates of the city (Wuchang). After some sharp fighting the defending general saw that all was up, the whole city

soon swarmed with Southern troops, and the siege of Wuchang was ended.

After conducting the morning service at the Hwa Leu, I crossed with a band of Cantonese volunteers for Red Cross work. As we neared Wuchang, an endless stream of people were going towards the city along the bank, past ruined walls and over piles of broken bricks, as the houses near the north corner of the wall were burnt for a quarter of a mile. The Hanyang gate was "open" about five feet on one side, the other half blocked still with sacks of earth; and through this gap and over mounds of rubbish, a struggling mass of humanity was trying to pass *both ways at once*. How I got through was simply by pressure from behind, as I found I couldn't get back, and with a bicycle too!

I found all our Christians sound and well, still with a little food in store in the hospital and of course all very hungry. I have not heard of one Christian being killed or dying of starvation in all the fighting in the three cities. I met Miss Russell of the Y.W.C.A. who was just moving out of our house back to hers on the wall which had been

dangerous in the siege days. She has done splendid work in looking after crowds of refugees and keeping up their spirits, and incidentally keeping much mission property undamaged by the crowds who occupied outhouses, verandahs and gardens. Already the whole compound looks quite normal, and I think a special vote of thanks is due to her as the only foreigner on the compound. Apart from a few bullet marks upstairs in uninhabited rooms, the only damage seems to have been to Mrs. Foster's house, where a high explosive shell, probably fired from one of the Chinese gunboats, came through the veranda.



Posters on the City Wall of Wuchang

Dr. Yeh carries on

Dr Yeh in his strong quiet way, did wonderfully well. He managed to keep the hospital going all the time. He had twenty cholera cases at first, and fifty to sixty in the hospital, mostly northern soldiers. He managed to feed about one hundred people and have some food still in hand when the gates were opened. He had bought a large stock of rice just before buying was prohibited at the beginning of the siege, and got some more through friends among the military authorities and so carried on. He had had pits dug for refuse in all the out of the way corners and covered with earth, and so kept the place clean, while the rest of the city was in a state of filth that can be guessed at. Their water supply from wells just lasted out till delayed rain came. Indeed God's mercies were wonderfully experienced

by all our people. Only on the first Sunday were the usual services not held in the Ko Chia Yui Church. On that day some things were taken from the preacher's home there, but that was all our people lost, while all the rest of the city was entered again and again by Northern soldiers and all valuables taken, especially food, and on the Sunday and Monday (October 10th and 11th) many of the people joined in looting which went on under the guise of hunting out the Northerners.

We are hoping to see our friends return very soon, and all our work commence again. So far the Southerners are everywhere praised for their good behaviour. Their attitude towards Christianity and all mission work still remains to be put to the test, but our hopes are that our work will not be seriously hindered or opposed by those really in authority.

AFFAIRS IN CHINA.—The latest telegraphic news from Central China reports that the Missionaries are all well. An article entitled "IN RED CANTON," by W. W. Clayson, appears in the December issue of "World Dominion" (1/-).

An Indian Messenger

Arriving in January

REV. H. SUMITRA, B.A., the son of an L.M.S. evangelist, is in his own person a justification of some of our educational institutions, having passed right through all grades of them, and become a colleague with whom missionaries rejoice to labour, equal with themselves in education and Christian character, but with easier access than they to his fellow-Indians' hearts. The Bellary Boys' Home under Rev. Bernard and Mrs. Lucas, the Wardlaw High School, Bellary, under Mr. J. P. Cotelingam, the Christian College, and Madras, with its splendid staff of Professors, all helped in his development. An active Christian worker, he was marked out in early years as a candidate for the ministry. He was one of the first batch of students when in 1910 the United Theological College, Bangalore, was founded for the training of Indians of university standing, and throughout his course was consistently head of his class, at the same time taking his full share of college life, and being the first secretary

of its "Carey Society." He has never failed in an examination. Since leaving college in 1913 he has taken part in practically every form of modern church and missionary effort, from Bible revision to scouting. Latterly he has taken a prominent share in getting the L.M.S. Campaign launched among the Kanarese-speaking churches. By nature quiet and retiring, with all his gifts he has never sought publicity, but never shirked it when the service of Christ required it. No lover of speech making, he does not speak at meetings unless he has something which *must* be said. He is a member of the executive of the South India United Church, which has some 200,000 adherents in South India and Ceylon, and has been asked to represent that Church at the World Conference on Faith and Order to be held in August, 1927, at Lausanne. He comes as a messenger to the Home Church from the Church of Christ in India, and it may confidently be hoped that his coming will be "in the fullness of the blessing of Christ."

REMEMBER THE SHIP.

A word to Missionary Secretaries. Has your Sunday School begun collecting the New Year Offering for the Missionary Ships? It is not too late to start NOW.

A Song of Jonah

Driven by God

I

*He is most troublesome, our God
Whose Spirit haunts men so.
He leaves them not in peace to rest
But bids them rise and go.
He follows them along the road
And hovers o'er the sea ;
Yea, though they traverse heaven and
His face they may not flee. [hell*

II

*I dwelt in fair Jerusalem
The prophet of God's King.
Passed with my friends His temple
The ancient psalms to sing, [gates
Till in my heart He spoke the word,
And then my peace was gone,
For all my world cried " Nineveh "
In direful unison.*

III

*Fierce Gentiles live in Nineveh,
Here dwells God's chosen race.
Why should He bid me serve Him far
From home and holy place ?
Ever my heart called, " Prophet, Go ! " ;
While mind cried, " Stay, fool, stay. "
'Twas God, I knew, spoke in my heart,
Though friends and sense said, Nay.*

IV

*I fled the road to Joppa's port
To lose that direful voice,
And in that place of alien tongues
Bade my vexed heart rejoice ;—
To the great sea my way I took
To set my spirit free ;
Yet in the midst of waters waste
God walked the deck with me.*

V

*His Voice was in tempestuous wind ;
The wild waves spoke His word ;
Above the thunder's awful roar,
That whispered name I heard.
Not by the sea might I escape,
Save to make God my foe.
The face that turned to Tarshish, now
To Nineveh must go.*

VI

*I spoke His word in Nineveh
To men uncircumcised.
They turned to Him, and He forgave.
Angered, yet unsurprised,
I took to Him His words of woe ;
This is Thy way, I said.
By wind and sun He answered me,
And shade of gourd o'erhead.*

VII

*Here in Jerusalem I tell
Of God and Nineveh.
What do these know of Nineveh
Or of our God's great way ?
How wide His loving kindness is,
How wonderful His grace
Who drove me from Jerusalem
To save His Gentile race.*

NELSON BITTON

A No-subsidy Home

For Malagasy Girls

The L.M.S. Missionaries at Isoavina, Bezanozano, are the Rev. E. C. and Mrs. Baker.

THE Girls' Home at Isoavina was started about 1913 with five girls. In 1915 it was enlarged to take twenty girls, and again in 1922, to take

the Home is now self-supporting. The buildings contain three large dormitories with bedsteads for twenty girls in each, a dining room, and a large needle-work room.



Photo by]

Girls making pillow lace at Isoavina

[E. C. Baker

forty girls. In 1926 a second house was erected, increasing accommodation to sixty girls. The Home was built by the help of friends at home and the Churches in the field, and a great deal of help came from the station itself. The sun-dried bricks were made at the station, and stone was hewed for the foundation there. Much of the necessary wood for beams and flooring was cut from trees in the mission compound. All the carpentering was done by the boys who were learning in the mission carpentering shop. They made beams, floors, roofs, doors, windows, stairways, tables, forms, chairs and bedsteads. People gave their services willingly, and even the school children helped in removing bricks.

All this work was accomplished without the cost of a single penny to the L.M.S., and

Mr. Raws is going to lay on water for the large toilet and bath house. It is also hoped that the water running down against the girls' cook-house door may prove sufficient to provide electricity for the Home. Mr. and Mrs. Baker are hoping to start soap making on their return. The girls are also taught all kinds of embroidery and lace making.

The girls come mostly from far outlying districts. Thus the Home supplies a great need for proper oversight for children whose parents—government servants, planters and traders—are in distant parts of Madagascar. The Home has its own Christian Endeavour



Photo by]

The annex to the Girls' Home at Isoavina

[E. C. Baker

Society. The girls arranged a big sale of their own work for the support of an evangelist in the Bezanozano, raising over one thousand francs by their effort last year

Pioneering in Madagascar

Finding a Point of Contact

[Scene.—A village of the Marofotsy, a primitive people in Madagascar; to them enter a white missionary. They live in a world in which the Christian ideas are entirely strange. They recognise that certain things ought to be done, and others ought not; but the distinction has nothing to do with Christian morality. How does the missionary set about the all-important task of establishing points of contact? This is how Mr. Kendall Gale tells of the way in which he sets to work.]



To penetrate the innermost mind of the savage (or any of the peoples east of Suez); to find out just what he is thinking and feeling; what his point of view is; where he stands; what his moral standards are—if any—is not the work of an hour, or even a year, but of a lifetime. One may work for a generation among

the eastern races, and at the end they remain a mystery to him. Their thought-life and ours, while not mutually destructive, are at least vitally different. The westerner is open, frank, blunt; the easterner secretive, subtle, cunningly concealing his real thought and intentions. If ever you are to be of service to him and save him, however, you must find a point of contact somehow, somewhere. You may find a tribe like the Marofotsy, inhabiting a great tract of country to the north-west of Madagascar, where practically no such thing as morality exists (that is as we understand it), and consequently no sense of sin. In this heathen tribe I found that virtue consisted in observing the *fady*, or taboo, and vice in transgressing it; beyond these there was no moral standard. The thing the English reader ought not to overlook, is, that what the native Marofotsy called virtue or vice had not the faintest resemblance to the contents of these words in the mind of the Christian at home. But neither ought one to overlook the fact that here is something very substantial to build upon; the native recognises that certain things are "right" and others "wrong," that this and

that ought to be done, and that this and that ought to be taboo. The morality of these things is questionable, but the obligation to do, or to refrain from doing, already exists in his mind, and it is just here that the missionary must begin, and upon this that he must build. My first five years in Madagascar were practically fruitless—I had not found my point of contact. In addressing an English audience that point of contact had long been established. Even in Imerina this was comparatively easy, for had not the people had the Gospel fifty, sixty, a hundred years? With the raw savage it is different; you and he have nothing in common—at least mentally and morally.

The Power of Ideas

One recognises very early on that even the savage is susceptible to ideas, and the most forceful thing in the universe is an idea. We know that it was the ideas of Rousseau which brought about the French Revolution; and the ideas of Marx which resulted in Soviet Russia. Now I found that whenever and wherever Christian truth and Christian morality have been presented simply, even to people such as the Marofotsy, their souls and consciences have responded to them. I should give you a false impression were I to say that they leaped towards them with eagerness—that would be to expect too much—but they have awakened an acknowledgment of the greater nobility of the Christian faith as compared with their own standards. Now this burst upon me as an immense revelation, and came as a vast reinforcement of my own faith. It revealed to me as I never hoped to realise it, the intense vitality of Christian truth, its inherent and masterful potentiality. The very last place in which you will find any doubt in the power of the Gospel is in the heart of a missionary, as he is the last man to rely on anything else than the redeeming grace of Christ, and the message of Christ to awaken a sense of sin in the savage and redeem him. He knows that attacking heathenism apart from Christ is as futile as endeavouring to level Everest with a safety-pin.

First Acquaintances

I found that I had to scrap nearly all the mental and moral furniture of these country people and refurnish the house

from cellar to attic. Have their moral standards changed to any appreciable extent? Yes, amazingly so! "How did you go about it?" you ask. Simply by sowing ideas. Whenever I have entered a heathen village for the first time, the attitude of the natives towards me has varied. Sometimes they have gone for their lives, terrified by my strange white face, and the fact that I was a European. Some take to the bush; others hide within their huts and slam the door. Others again receive me with indifference—take little or no notice of me. Others again gather round with lowering eyebrows, drooping mouths, and sulky demeanour. Others again stand up to me, and want to know my business—suspicious to the finger-tips. More than once I have been peremptorily ordered to quit the village immediately otherwise the consequences might be serious. Well, if the people have flown they have to be brought back somehow, otherwise I might as well never have come. If there is opposition it must be broken down, otherwise I am vanquished and not victor. How do I set about it?

Music and Laughter

Music helps. I never move without my gramophone. I have one old thing which ought to be in the L.M.S. museum, for it has wrought miracles and saved me when in danger many a time. Whether the natives have flown, or are standing round (with ugly faces made more ugly by sinister expression), I plant my gramophone on the boxes which carry my clothing and bedding, and start it going. First of all I put on a stirring band piece, a real rouser, the jazziest, rowdiest thing I have. Presently you will see tousled heads peeping round bushes, hands timorously opening windows and doors, and astonished eyes peering round jambs or through casements. Those standing round cast awed, furtive glances at one another, startled by strange sounds coming from a great trumpet. Mouths droop still more; eyebrows sink lower and lower. What are they thinking? Then I put on a song, one with some volume, probably one of Peter Dawson's. This time I have brought some of Roy Henderson's songs with me. The band piece startled the natives; the song staggers them. Then follows a laughing song, preferably one of Harry Lauder's. That "fetches" them. Tremblingly, fearfully they creep nearer and nearer, unable to resist the wonder of a

machine talking, singing, laughing. Now Harry Lauder is always clean, and his laughter is absolutely "it," rocking, rippling, infectious laughter. "Tickle Geordie," and "Stop your tickling, Jock" have been with me everywhere. Adequately to give you a picture of what goes on around me when Harry Lauder is singing is quite beyond me.

Suspicion Disarmed

Drooping mouths suddenly get an upward tilt; lowering eyebrows spring high on to the foreheads with a bound. Eyes twinkle; smiles broaden and broaden until they almost stretch from ear to ear. Suddenly there is a guffaw; the dam bursts and there is a roar; the whole crowd is convulsed. Those of you who have heard Harry Lauder's "Tickle Geordie" on the gramophone, will remember that somebody put some pepper in father's snuff box, and so the record sneezes and coughs, and then goes off into side-splitting laughter again. Think of a machine sneezing and coughing! I have got the people round me; I have disarmed suspicion; ugly faces take on a more comely expression; we have become one through the communism of laughter. Think of it: Harry Lauder being used for the advancement of the Kingdom of God in Madagascar! And why not? I have sometimes thought I would write to Harry Lauder to thank him for the help he has been to me in my work, bringing back those who have fled in terror, breaking down opposition, and changing a discomfiting suspicion into genial friendliness. I am no longer afraid of these wild people, or of the result of my visit. My "curate" has worked the oracle again. But I still "carry on" with the gramophone—for an hour if need be, giving them imitations of animals, dogs barking, donkeys braying, cows lowing, cocks crowing, birds whistling, and the like. They are bewildered, and fascinated, and entranced. Now, here is a remarkable thing: nothing appeals to them—savages though they are—as an unaccompanied quartette, such as "What are the wild waves saying?" "The air resounds with the peculiar click they make when immensely pleased or deeply moved.

"Music *hath* charms to soothe the savage breast." The soul of music is there, even among people whose only music is a dull-sounding monotonous tomtom. There is hope for any people to whom music appeals, and there is no savage who is not susceptible to it. I then lift the lid of the gramophone,

set the motor going, and invite them to look within. They climb over one another to get a peep into the inside of this weird box. I hold up a record, and explain to them that the music and the voice are within the disc. "This is only a motor to make the record go round. Listen, it is buzzing round now, but there is no music, but when I place the record on the plate, and bring the needle in contact with it, there is music and song and speech.

Which is a Parable

"This is how it is done: somebody sang into a trumpet away across the seas, the voice travelled down the inside and wrote itself on this record, which re-emits it when the needle touches it. If you could but see it, the voice writes itself on the air; it has written itself on this plate." I then scratch the disc, explaining that the grooves are the marks of the writing. The explanation is not correct, but it has to be such as their minds can grasp. Sometimes they think I am producing the music; they watch my lips with a suspicion that there is a catch in it somewhere, but as I talk at the same time, they realise that it is not I. Several times I have been told that I am the Almighty. I am feeling round for my point of contact. "Isn't it wonderful," I say, "that the voices of people you have never seen—and even of people who have passed away—should be brought to you here?"

The Divine "Record"

I then pick up my Bible. "I have a book here; it is God's book, He caused it to be written; He wants us to know His will and to obey it; His message is here; this is the 'record' of His dealings with man; it tells of salvation and eternal life; if you will read it you will learn what His will for you is; it will speak to you, to the heart and conscience; just as you heard from this gramophone record the voice of someone far away, whom you have never seen, so from this Divine 'record' you will hear the voice of God. You know of the existence of God, don't you? Do you know Him, what His will for you is? No. Well, I have come to teach you."

A letter from Sir Harry Lauder

TO THE EDITOR OF "THE CHRONICLE."

I HAVE met preachers in every country who spend their lives in the bush—the back blocks—and in the wilds, who have assured me the gramophone record is a 'God-send' to the natives.

"I could fill a little book with some beautiful tales, true tales, of the good my records have done not only abroad but at home. I am often told by letter and by word of mouth that the gramophone is a 'cheery miracle,' and I believe it is.

"The gramophone has given to millions more pleasure than any instrument ever invented. When there is good in a something, let us help to keep that something alive." HARRY LAUDER.

A Prayer for the World's Leaders

For the New Year—

Eternal God, Who makest all things new, and abidest for ever the same; grant us to commence this year in Thy faith, and to continue it in Thy favour; that, being guided in all our doings, and guarded all our days, we may spend our lives in Thy service, and finally, by Thy grace, attain the glory of everlasting life; through Jesus Christ our Lord. Amen.

For all who lead the nations—

O God, Almighty Father, King of kings and Lord of all rulers, grant that the hearts and minds of all who go out as leaders before

the nations, the statesmen, the men of learning, and the men of rank, may be so filled with the love of Thy laws, and of that which is righteous and life-giving, that they may serve as a wholesome salt unto the earth, and be worthy stewards of Thy good and perfect gifts, through Jesus Christ our Lord. Amen.

Let us pray—

For Mr. Barradale on his South Sea Tour.

During January he will be visiting Papua. For our missionaries and fellow-Christians in China.

For the newly-formed Young Men's Union. For all Study Circle Leaders.

REGISTER YOUR STUDY CIRCLE.

STUDY CIRCLES and GROUP DISCUSSIONS are rapidly increasing in number. Many Leaders have been good enough to fill in the few particulars asked for on the Registration Card supplied in the "Suggestions for Leaders" booklets. The Education Department would be greatly helped if all Leaders would please register without delay.

"The Long Divine Adventure"

By Edward Shillito

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. . . . But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus."

ST. PAUL. Acts xx (v. 22 and 24)

I

The Spirit of Adventure

IN his address to the students of St. Andrews, Dr. Nansen, and who has more right to speak on such a theme, commended the Spirit of Adventure. He told the story of the hazards which he ran in order to vindicate his faith that there was a drift in the ice towards the Pole. And many other adventures he has had since those days. Once let life be seen as an adventure, then the only course for the brave man is to burn his boats and to leave no way of retreat. "When you strike out, throw your whole self into the enterprise; set all your sails." If Dr. Nansen had been speaking to us in Church, he might have given the same counsel. Life for the Christian disciple is one "long divine adventure." For him also the cardinal virtue is courage. For him also there are boats to be burned, bridges to be destroyed, ways of retreat to be closed. The Christian man opens his eyes in his new life not upon a world robbed of romance, but upon the most amazing of all adventures. He is one of a company of disciples, pledged to stand for the true King who comes to His own again by way of a rebellion against the powers of darkness. "Royalty can only return to its own by a sort of rebellion. Indeed the Church from its beginnings was not so much a principality as a revolution against the prince of the world."* Into that revolution we are called and there is adventure enough for those who answer the call.

II

A.D. 1927

We have now before us the adventure which we call A.D. 1927. Into that new range we go as St. Paul went to Jerusalem "not knowing what may befall us"; but knowing well that there await all who will have them, toils and hazards, through which they can serve the King. It belongs to the part which we have to play, that we do not know even the outlines of our service; that it will be in this place or that, of this precise character or that, we do not

* "The Everlasting Man," by G. K. Chesterton.

know; but we are sure that the only way to play our part is to have one purpose and one only, "to finish our course with joy, and the service which we have received of the Lord Jesus." There is one reason why so many in youth turn to the work overseas, and seek to be missionaries even before they have any idea what the mission may be. They have within them the spirit of adventure, and closely akin to it is the service to Christ for which the unknown lands are calling. The fact that the scene is unknown and hazardous, is a commendation. But whether our course will be finished in East or West, there is for all the disciples of Jesus the secret alchemy, which turns even the most trivial tasks into thrilling adventures. A.D. 1927 will be for them, whatever happens, a chapter in the Romance of the Soul.

III

The Mission Field still Rich in Adventures

We must beware of thinking that we cannot have adventures without lions, and savages with spears, and fever-stricken marshes. It is true that still in some places the missionary may go through country like the "Zoo with the railings down." There are primitive peoples still outside the hearing of the Gospel, and the first visitor may still run grave risks. Even in lands where the missionaries have been for long there are hazards; missionaries in China, for example, have lived and still live in the midst of peril. But it remains true that the missionary enterprise has entered upon a new stage in which the romance takes another character. The adventures which will come henceforth will be unlike those to which John Williams and Livingstone were exposed. They may be tremendous adventures to be run in the intellectual and spiritual world. There will always be at home and abroad the romance of entering into the lives of others with the strange gift of the Gospel—a gift which will work wonders, but what wonders and what surprises in each life no one can foresee. There is before us the adventure of the discoverer, who releases a new substance to do its miracles. There is the adventure of

“The Long Divine Adventure”

the counsellors, who have a part in the uprising of the new Churches in the East and the South. Only the form is changed. The life at the heart of it is still the same. There we can still use Sir J. M. Barrie's counsels :

“Do not stand aloof, despising, disbelieving, but come in and help—insist on coming in and helping. After all, we have shown a good deal of courage; and your part is to add a greater courage to it. There are glorious years lying ahead of you if you choose to make them glorious. God's in His heaven still. So forward, brave hearts. To what adventures I cannot tell, but I know that your God is watching to see whether you are adventurous.”

IV

A New Direction

In his eloquent speech delivered after Germany had been admitted into the League of Nations, M. Briand called upon the two nations to make an end of their old contentions. *C'est fini*, he cried as a loud refrain to a long record of wars. Wars in the past could prove that Germans and French were valiant. *Nothing more in that line*

was needed. They had now to prove their courage in other fields. No generation of men ever showed more valour on the battlefield. But we have now to give to the tasks of the Gospel, and to the introduction of the Divine Kingdom, the same courage. Whether we can do this is still to be proved. We know that we can be brave in war. *Do we know that we can be brave in peace?*

Does it need no courage to join the Church of Christ, and within it and without to witness for Him? Does it make no call on our valour, to pray, and so to come into the presence of the Eternal Love, who is also the Consuming Fire? Will there come no call to burn our boats and destroy our bridges in the witness to Christ within the social and industrial life of our country? Is there no romance left to us in our entrance into the life of the human race?

V

Mr. Stanley Sowton Speaks to Youth

“All the time when the New Testament talks about the Church it means the group, and usually a little group of men and women and young people engaged in the great



“INTO THY HANDS O LORD”

From the picture by Breton Riviere, by permission of Raphael Tuck & Son, Ltd.

adventure of trying to do what they thought Jesus wanted His friends to do. And groups of people like that have gone on and on, from New Testament times right down till to-day. Is there any more wonderful company in the world? Apostles, saints, martyrs, preachers, teachers, missionaries—shall we put down some of their names? Millions and millions of “unknown warriors” join hands, from the adventurous days when Jesus was a young man in Galilee right down to the present day.

“And now they are holding out their hands to us.”*

VI

The L.M.S. Campaign is an Adventure

It is a serious thing for a society to talk of *Campaigns*; we happen to know in these

* “The Greatest Adventure of All.” Stanley Sowton, of the U.M.M.S., and Treasurer of the U.C.M.S. (price 6d., postage 1d.).

days what war means. The title will be either a reproach to us or a glory. It will be a reproach if we do not hail it as a call to run risks. Its motto should be “Safety Last!” Risks with our money, risks with our future careers; risks with everything! Nothing dear to us but one thing! It will be our reproach if we fail to carry into it the gaiety and good fellowship, the scorn of danger, the patience and doggedness, which mark the soldier in his campaign. The Campaign is not itself as yet an accomplished thing; what it may mean is unknown to us. It is enough if it awakens us to the call that we should arise and follow the Captain of our salvation. In each individual Church here are offered new tasks and fresh hazards. It remains for us to bring into the “Campaign” the spirit of adventure which shall vindicate it. For the Church is not a beleaguered camp but a “camp of explorers” and gay adventurers, who have made it impossible to retreat.

At Home and Abroad

The late Mrs. Cotelingam

OUR good friend Mr. J. P. Cotelingam, M.A., for many years Principal of Wardlaw College (now the Wardlaw High School), at Bellary, was last April bereaved of his wife. We have been shown an astonishing number of tributes to her character which indicate that the modest and quiet Christian personality of an Indian woman has left its fragrant influence in many different quarters all over India, as well as in her own home. We join with her husband in thankfulness for the manifest work of the Lord in a life so gentle and devoted.

She Did what she Could

AN old lady of eighty, living on the pension of 10s. a week, recently heard that collectors were going round for small periodical subscriptions to the L.M.S. She said “I would like to give something.” The collector deprecated the idea but the lady was not to be put off and somehow saved a farthing a week till she could give her shilling and so join with others in helping the work forward.

A Harvest Unseen

A MIDDLE-AGED weaver caste woman, recently widowed, stopped me in the street and asked me to come to her house. Doubting whether she really wanted to be taught, I did not at first show any great willingness to go, but as she was very pressing I did so, and found that she had no other reason for calling me than a desire to hear. On the occasion of my second visit I was sitting with her in the veranda as is usually the case about here. When I was half-way through my story she suddenly rose, and going into the house, brought out a book and placed it in my hands. It proved to be a New Testament in Kanarese, published in 1859, and still in a very good state of preservation. She said she did not know how it came into her family; it had been there from “the time of her forefathers.” I found that she could read it, and she had evidently recognised the story which I had been relating. From remarks which she has made from time to time and questions which she has asked, it is evident that she reads it sometimes. One wonders who the Christian worker was who gave or sold that New Testament to her people. Much of our work in this district is of that kind—sowing in faith for a harvest we may never see on earth.

(From Mrs. Marler, Hosur, South India.)

The Son of Paulo the Fighter

Home Life at the ends
of the earth

By Edith E. Turner, of Lawes College, Fife Bay



PAULO of Saroa was one of the great fighting men of the village, until rather late in life he entered as a student at Vatorata Training Institution, that he might learn to fight in Christ's army, and wage war, not against his fellow men, but against the powers of darkness in his own land. It so came to pass that Paulo's son Genokei was brought up in the L.M.S. from early boyhood.

Genokei is one of the best looking Papuans I have ever met, and further, he is one of the ablest and best men that has passed through our training college. I wish to emphasise the fact that he and his wife were one of the very best couples we have ever trained. That statement will cause surprise to some readers of this article, but my purpose in writing is to give a true picture of a Papuan pastor.

When Genokei was a youth he left Vatorata and went inland to live with Mr. Schlencker in Boku, in order that he might court Mareta, a girl from the village of Gea, who was at the time nurse girl to the little Schlenckers. Mareta had been married already, but the union did not turn out well, and was dissolved in the casual manner in which Papuan natives do these things. Genokei's suit proved successful and in due course he and Mareta were married, and

returned to Vatorata to be trained for the native pastorate. The marriage was a very suitable one, and happy though often stormy. Genokei was jealous by nature, and it did not help him that when Mareta had any quarrel with him she would frequently refer, with apparent affection, to her former husband. Not unnaturally Genokei got very angry at this, and more than once thrashed his wife; on one occasion, when in his final year at college, he thrashed her so severely that great weals were raised on her arm and back. We had a long talk with both of them, and decided that neither of them was yet ready to be appointed to take charge of the work in a village, and they had two years added to their training time. This was severe discipline, but they acknowledged its justice, and the growth in both during those two years abundantly justified the severity of the sentence. Long before they left Vatorata, Genokei was made head student, and he and Mareta were the greatest help to us in all connected with the work and discipline of the college. Their two eldest children, Gideon and Orepa, were born at Vatorata, and were the friendliest little souls possible. When Gideon was only a few months old, in July, 1911, all the students' houses at Vatorata were burned down, and for some time four couples were lodged in our house. The grown-ups were careful to do nothing they could avoid to spoil the privacy of our home, but not so



The Young Scholars of Saroa, Genokei's village

Gideon. If left asleep in the room, he always started a tour of inspection as soon as he waked, especially when we were at tea. We got quite used to a shuffling sound along the dark verandah, and presently Gideon's smiling face would appear round the corner, and he would crawl over to be picked up and see what nice tit-bit fit for a baby was on Sinebada's table. When he was a little older he would take food literally out of his mouth to offer it to me.

The two villages, Gunugau and Ginigolo, to which Genokei was finally appointed, were on the top of a high hill, some four miles from Vatorata. These villages had never had a resident teacher before, and the work there was not easy. Genokei's work was similar to that of other L.M.S. teachers in Papua, and included services and Sunday school on Sunday, week-day services at 6.30 a.m. on Wednesday and Friday, pastoral oversight of the villages, classes for catechumens, if there were any such, etc. School was held for the boys and girls twice daily on Mondays, Tuesdays and Thursdays, morning and afternoon sessions being roughly two hours each, from 6.30—8.30 a.m. and 2.0—4.0 p.m. Few Papuans have clocks and time is not exact. The subjects taught in our village schools are, reading, writing, arithmetic, scripture, English, drill and handwork, and with something like fifty pupils Genokei and Mareta had a busy time. Out of school hours there was garden work to do, for every native grows his own yams, bananas and other vegetable food. Fridays and Saturdays are free days after the Friday morning service, and the teacher generally employs them in hunting or fishing.

The first job, however, that a teacher appointed to a new village has to do is to build himself a house. This Genokei did with the help of some friendly villagers. It was not a good house, for the site was very inconvenient, on the steep slope of a hill, and after only a few months the house caught fire and was burned to the ground, when the villagers were burning off the grass near by. Then Genokei and his family had to go to live in one of the village houses, and before long the children were suffering from horrible yaws and were most woeful-looking objects. But the end of their trouble was not yet. The baby boy Maino (Peace) was brought to me very ill with convulsions. I gave him a hot bath, and when I left him at night he seemed much better, but next morning he was very weak, and I found that poor Mareta, in her

anxiety to do the best for him, had been bathing him in lukewarm water at intervals all night long. He died that afternoon and his mother was heartbroken.

In course of time another house was built on a good site, other children were born, and the work went on well, but there were often difficulties to bring to the missionary.

"Taubada, is it right for the church members to let their children do heathen practices?" "Well, what do you think yourself?" "We say not, but they say they want to keep in with both the old and the new ways."

Objections were also made to the teaching of mat and basket weaving in school.

"We send our children to learn to read, you have no right to make them work."

This objection is interesting in view of the criticism of our day schools often offered by white visitors, that it is because the school is so divorced from village life that the natives do not take more interest in it.

A few years ago it became necessary to send Genokei as pastor to his own village of Saroa. He did well there though it was a particularly difficult job for him. Saroa is the home of several retired Papuan pastors, and no Papuan cares to take advice from a young man whom he has known from childhood.

But perhaps the best testimony to Genokei's work was the standard of knowledge reached by his own children before they came to the head station boarding school, for the proverb that "the cobbler's children are worst shod," often applies in Papua as elsewhere. Gideon and Orepa were both enthusiastic over their school work, and well trained altogether. Neither Genokei nor Mareta was strong, and often they had to come to Vatorata for treatment, or to be nursed through serious illness. There was no little lamentation throughout the district when it became known that the Institution was to be removed to Fife Bay. "What shall we do when we are ill?" "Who will take care of us when you are away?" were questions constantly asked.

When the final farewell meeting with our teachers and their wives was held Mareta was not present, having a baby only a few days old. We left Vatorata in May, 1924. The June coastal steamer brought a letter from Genokei telling of Mareta's death; "She got ill with her old sickness; you were not here, so she died." I somehow felt that I had failed my friends.



"My best friend is the man who gets me a book I have not read."—Abraham Lincoln.

The Golden Stool. *Some aspects of the conflict of cultures in modern Africa.* By Edwin W. Smith. (Livingstone Bookshop; 5s. Postage 5d.)

THE Ashanti War of 1900 was a needless sorrow, due to British blundering about a Golden Stool. The representative of Britain imagining the stool to be a throne, wanted to sit on it. But it was more like an altar; an embodiment of the people's soul. The whole story is told in the first chapter of Mr. Smith's book, and it starts the reader, in a proper frame of mind, to explore the other chapters, conscious that the author is a guide who understands the way.

Those chapters cover a wide field which includes commerce, slavery, land, African customary law, Islam, and native education.

Sir F. D. Lugard, in his Foreword, writes: "Born in South Africa and with seventeen years' experience as missionary and pioneer, Mr. Smith has shown himself in his already published works to be a competent student of African languages and of African mentality, while the extent of his reading is amazing. He reviews the complex problems which face the administrator and the missionary with a breadth of view and an insight which command admiration."

Mr. Smith is the Literary Superintendent of the British and Foreign Bible Society, and he will be the principal speaker at our L.M.S. Easter School at Eastbourne. Those who read this book or his other gift to us, "Robert Moffat, one of God's gardeners," will want to make his acquaintance at Eastbourne.

Slavery or "Sacred Trust." By John H. Harris. Preface by Prof. Gilbert Murray. (Livingstone Bookshop; 5s. Postage 4d.)

A HURRIED and forgetful world needs to be reminded often of the pit from which it has been dug. The hurry to be prosperous, to secure cheap labour, to stimulate the supposed lazy man to more energetic efforts to develop the resources of his land and that of the concessionaire, still leads as of old to injustice and to virtual slavery. No one is better able to command attention to these dangers than Mr. Harris, whose earlier books on African slavery are remembered and often quoted. In spite of the general acceptance of the idea that the welfare of the people of Africa is a "Sacred Trust," there are still three millions of slaves, and this book is written to try to bring the practice nearer the precept.

Prof. Murray says "the struggle will be a stern one," but it must be fought not only because of the just rights of the African, but because of its reflex

effect upon European society, indeed upon the world at large.

An appendix gives the text of the mandates conferred upon the Mandatory Powers by the League of Nations.

"Telugu Vignettes." By Sydney Nicholson. (The "Venturer Series," Livingstone Bookshop, 2½d. each, post free.)

IN the dusk the poor widow did not see that the missionary was in the little chapel. She had a little saucer lamp in her hands; this she placed on the ground and then knelt in prayer. After a little time she rose, and taking up the lamp again, placed it in a little niche in the wall behind the pulpit, then silently left the church. She was one of the poorest of all the people in that little Christian community. Yet, in spite of her poverty, every night she replenished the little lamp with oil and brought it lighted into the house of God. This is a parable of the things yet to be."—Extract from "Telugu Vignettes."

The Concise Guide for 1927. Junior (Graded) and International (Uniform) Lessons. Livingstone Bookshop, 3s. 6d. net. Postage 3d.

THE Guide follows much the same way as in previous years, but with each year it seems to grow richer in material, and each year we can be sure of finding in it an ample provision of missionary material. There are set down for example in 1927 stories of a modern disciple, Grenfell of Labrador. This series will take up four Sundays from February 27th to March 20th. But it is not only where a missionary provides the subject that missionary material is provided, but throughout the treatment of Biblical subjects there are many opportunities which Mr. Hayes knows well how to take for linking together the ancient stories with modern instances.

One series will bring before the scholars how much this country itself owes to missionaries. In August one Sunday will be given to St. Patrick, another to Columba, and another to Augustine, and in this way a fine opportunity is provided for scholars to realise by changing parts with those who to-day are receiving the Gospel what is the real meaning of the missionary enterprise. In the Supplementary Talk which is given in the Sunday which deals with the story of Augustine, one suggestion made is this—Tell the story of how the Gospel was taken from England to other lands, e.g. John Williams to the South Sea Islands, Carey to India, etc.

This book can once more be most heartily commended to our readers who will find that it will in no way disappoint those who seek for help in their most important work.

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

DETERMINATION can work wonders ! That is what we say about persistence and its frequent reward of success. At the back of much of the slackness of some of our people and churches in missionary (and other matters) lies the casual mind. We are all of us so tempted to take things and deal with them as they may arise instead of planning to deal with them in advance. A determined policy often enough makes all the difference. Where there is the will to treat seriously the accepted responsibilities of the Christian life the whole outlook changes. Gift and service are not then left to passing appeal or occasional emotion.

* * *

Can we not bring more practical forethought into our arrangements for the New Year's offering for the Ships, the Widows and Orphans' collection and, above all, the Medical Missions Week ? In spite of adverse conditions there is ample room for a big advance this year in these L.M.S. funds. For there are literally thousands of people who rarely give to the collection for the fund for retired missionaries and widows and orphans, just because the appeal doesn't happen to come before them. By widening the scope of these appeals and by bringing them to the attention of all our own people, a great deal can be done. This is just a matter of more effective church organisation.

* * *

It is good to be able to record a deepening of interest in our Congregational missionary endeavour on the part of our deacons in their corporate capacity. There have been many united meetings of deacons in districts where churches are able to work together. Such meetings add considerably to the fellowship of neighbouring churches, for they bring together the people who count most in Church policy. The full co-operation of the diaconate in the missionary organisation and education of a Church is essential. Where that is wanting, vast opportunities

are missed. In many places these meetings with the men and women who are responsible for the practical issues of church life have met with warm welcome and much good work has resulted. Will auxiliary secretaries please help in extending this phase of our campaign in the churches ? It is a means of deepening the roots of missionary life *within the Church*, and may serve to increase both the spiritual and material harvest.

* * *

Information has recently been sent to the treasurers of our auxiliaries regarding the adoption of the scheme for increasing the value of contributions by individual supporters of £5 or more per annum to the work of the Society. By making use of the provisions made in a recent Finance Act of the Government, the amount of income tax paid by subscribers on their contributions may be added to the contributions. Certain conditions have to be observed and the Home Secretary of the Society will gladly see that information is given to all who desire to avail themselves of the method and so assist the finances of the L.M.S.

* * *

All those who have seen the successful film "India To-day" will be glad to know that the United Missionary Film Committee has now completed its plans for a similar missionary film project dealing with Africa. The Committee has arranged for Mr. T. H. Baxter—to whose able devotion much of the success of the India film was due—with Mr. Howse as photographer, to spend six months in Africa during 1927, securing pictures of the background of African missionary service. The film, to be secured and shewn co-operatively, will, it is hoped, be available for next autumn's work.

* * *

The week of L.M.S. Medical Missions is February 13th-20th. Please remember the need for early and adequate preparation for this tremendously important and special collection !

Spend Easter at Eastbourne

The Easter School arranged by the Metropolitan Auxiliary Council will be held at Eastbourne from April 14th to 19th. The special field of study will be Africa, and we are fortunate in securing the help of the Rev. Edwin W. Smith, Literary Superintendent

Five Days of Africa

of the British and Foreign Bible Society, and the Rev. E. A. and Mrs. Dugmore, from Kanye. The President of the School will be Dr. Harold A. Moody. The fee for membership is two guineas, and friends wishing to attend are advised to make early application.



Deacons at Breakfast

The Deacons of the three Churches in Colchester met recently for breakfast on a Sunday morning. Thirty-one out of thirty-five were present to consider their share as Deacons in the work of the Five Years' Campaign. It was so happy an occasion that it was suggested that it should be made an annual event.

India Books

The sale of India books during the autumn has been quite remarkable. In three months 8,000 copies of books used largely for study purposes have been sold. "Doings and Dreams" and "The Christ of the Indian Road" are having a specially large sale.

"Doings and Dreams"

In connection with this book a little pamphlet (price 4d.) has been issued for the use of ministers, leaders of discussion groups, and others. It contains suggested programmes for using the book in Young People's Societies, Week-night Services, Women's Meetings, etc.

Why not have a series of week-evening services early in the New Year, taking this

book as the basis? Many ministers and Churches have found much profit and inspiration in doing this during the autumn. Since the book deals with our own work and policy in India it should be read by all Congregationalists.

New Campaign Leaflets

Two new Campaign leaflets are now available—*Women's Share in the Campaign* and *A Call to Youth: To Fight for the Kingdom*. The former should be in the hands of all the women workers of a Church, all leaders of Women's Meetings, Sisterhoods, etc.; the latter should be handed to leaders of Young People's Organisations, members of Guilds, Fellowships and Bible Classes. They may be obtained through the Campaign officers or direct from Head-quarters.

The "Venturer" Series

Campaign officers and all who are arranging meetings of any kind are reminded that there are now seven India booklets in the "Venturer" Series (2d. each). It is a good thing to have a few of these on sale at all missionary meetings. Parcels will gladly be sent on sale or return. A. M. C.

Cook Islanders Join the Campaign

MR. BOND JAMES and I had a motor-run round the Island of Rarotonga, holding District Meetings and a session of the Island Council. In the *John Williams* we visited the islands of Mangaia, Atiu, Mauke, Mitiaro and Aitutaki, holding a United Council at Aitutaki, at which the Cook Islands pledged themselves to share in the Five Years' Campaign. We had a taste of dirty weather as well as fair, and we had some exciting landings, sometimes crossing the reefs in boats or canoes, sometimes being rowed on to the reefs and then being carried ashore through the surf, but we had no mishaps. We had a good 600 mile run to Niue, and a smooth passage of 300 miles on to Pangopango, the lovely land-locked harbour of American Samoa.

From a letter from Rev. V. A. Barradale, Samoa. October 12th.

"In Rarotonga the New Zealand Resident Commissioner attended a lunch at the Mission House, and invited Mr. James, Captain Kettle and me to lunch at Government House. Publicly and privately he spoke in warm appreciation of the L.M.S.

"I've never done so much talking in so short a time, native services, meetings, informal gatherings, 'white' services in Rarotonga and on the *John Williams*, services on the *John Williams* in which two, three and even four languages have been used, replies to speeches (and songs and dances) of welcome. Our Western civilisation is simply rushing into these Islands, creating new problems and severely testing native Christianity."

Wills of Almora

By Eleanor Shephard, M.B., Ch.B.

THE late Rev. G. Bernard Wills was born of missionary parents, Rev. J. and Mrs. Wills, in Antananarivo, in Madagascar. He was educated at Eltham School and early made the decision to follow in his father's footsteps. (His brother, Dr. E. F. Wills, and sister, Miss Edith Wills, are missionaries in China). He was accepted by the L.M.S., trained for the ministry at Cheshunt College and appointed to Almora, N. India, in 1900. In 1902 he was joined by Mrs. Wills (Miss B. M. Francis). Mr. and Mrs. Wills were very hospitable and welcomed many guests, sick and well, to their house. Mrs. Wills also constantly visited the sick in the neighbouring hired houses, for Almora is the refuge of many consumptives seeking health from the parched plains of India.



G. Bernard Wills

Mr. Wills's chief sphere was the evangelistic work of town and district. His workers were stationed mostly in isolated villages, and his visits were much needed. He believed in the power of the Indian to evangelise his own countrymen and he was always encouraging and brotherly in his dealings with them and patient with their weaknesses.

Sometimes Mr. Wills's journeys were extended to the borders of Thibet and the Bhot mission under Miss Turner. These journeys were arduous though delightful: on one occasion when accompanied by Mrs. Wills the pony he was riding slipped from the path and fell twenty feet down a gully. Mr. Wills sustained a fractured elbow which left him with a permanently stiff joint.

The work was by no means without encouragement and he had the joy, especially latterly, of baptizing converts among the mountain villages.

In Almora, Mr. Wills in 1905 planned and supervised the erection of the Christian Boys' Hostel and became its superintendent. Some 30 boys were provided with a home while being educated at the Ramsey School.

In the low-caste quarter of Dumbota, Mr. Wills organised a Temperance campaign. The Christian boys and young men helped him in this, and the campaign formed the nucleus of good evangelistic work which has been continued fruitfully: it has also resulted in a certain amount of co-ordination in social and temperance work with some Nationalists in Almora.

In 1923 Mr. and Mrs. Wills left Almora for the last time. The illness to which Mr. Wills eventually succumbed had begun to assert itself.

Three years later after a long and painful illness most patiently borne (and including an extensive operation at St. Bartholomew's Hospital) he passed away at his little home in Coleshill. His wife speaks of his cheeriness and consideration for others to the end.

Mr. Wills's life has not been lived in vain. Almora will always remember him—his amiability of character, his brotherliness to his Indian Christian friends, his patience under tribulation and his devotion to the missionary cause and to the Master to Whom he had given himself.

A Friend of China

The late D. J. Legge

BY the death of Mr. D. J. Legge the Society has lost a very true friend. His name at once speaks of a great tradition of the L.M.S., and in his generous heart there was no work of Christ which had so great a place as the L.M.S.

For many years Mr. Legge worked with the Religious Tract Society, and it was one of his concerns to prepare a bibliography of Bunyan. Upon this he laboured with tireless devotion.

In his missionary interests, there was one country which took the foremost place, and

that was China, and nothing that he could do for that country was ever grudged.

Many of those who read these words will remember Mr. Legge's son, W. A. H. Legge, whose rich and fruitful ministry was ended a few years ago by death.

Those who knew Mr. Legge will always remember his eager and devoted face which was like a benediction in church or in the street. The deepest sympathy of all our readers will go out to his family in their bereavement.

The Baby and the State

A Missionary Helping

By Dorothy Murphy, of Benares District, North India



UR Maharajah, always a friend of the British Government, is ever ready to take up with enthusiasm any schemes desired by or under the patronage of the Viceroy. It was not surprising, there-

fore, that His Highness should desire to hold Baby Week celebrations in his State to coincide with the All India Baby Week initiated by Lady Reading.

We were made responsible for our own town and two other centres including the State District Head-quarters.

The excellent slides and pictures supplied by the Government department together with prizes provided so liberally by the Maharajah gave us our equipment.

One feature of this effort was the readiness with which the state officials and their wives and some of the leading residents co-operated with us. To take part in public work was a unique experience for many of these ladies who, in accordance with Hindu custom, were more or less "purdah."* The leading Hindu landlord did not hesitate to place his large family house at our disposal as the third welfare centre. This was the more remarkable in that hitherto no lady missionary had had access to the women of this strictly orthodox household. It may be well to state here that the outcome of this was an invitation to Miss Waitt, of Gopiganj, to make a point in the future of including this house in her round of zenana-house visitation.

Men and Boys Taught

The plan was to give in each centre, to men and women separately, instruction in Infant Welfare and subjects related to it. The missionary, along with the State doctor (a Hindu) and other leading men, held meetings for men and boys. These meetings were in themselves unique in that never before, in this part of India at any rate, had leading Hindu and Mohammedan residents advocated from a public platform the need

for reform in the question of India's womanhood; and certainly never before had men assembled in such large numbers to receive this kind of teaching.

The teaching to the women was carried on in groups by the women missionaries and their Bible-women, together with the Hindu ladies referred to. The instruction consisted of simple teaching concerning motherhood, sanitation and the rearing of children under more hygienic conditions.

The Chamar Midwives

An important part of our programme was the attempt to reach the ignorant midwives. These midwives are drawn from the *Chamars* (one of the most despised depressed-classes). To their appalling ignorance may be largely attributed the high infant and childbirth mortality. (It is estimated that of all the children born each year in India one in three die and one in five grow up weaklings).

These midwives were given prizes for attending the function and were encouraged to attend simple training classes at the local hospital.

A very important part of our programme was the Baby Show.

The Evil Eye

The "Evil eye" is a very real thing and an ever present dread to the Indian mother. The best way to please her, therefore, is to call her child the ugliest thing on earth! Should you be so rash as to do otherwise you might provoke the jealousy of the gods and so bring about the influence of the evil eye. We were, therefore, agreeably surprised to find a good number of women assembled with their babies. Judging and classifying the babies was a work requiring endless patience and tact. A crowd of Indian women with their bonny brown bairns is at all times a veritable Bedlam; but with prizes in prospect the gift of tongues becomes even more manifest. In the excitement the "evil eye" was forgotten and every mother deemed her child the best prize-winner! As a matter of fact every mother did receive a prize! The real trouble began when the time came for the distribution of the prizes, which consisted mainly of warm clothing for the babies and cloth for the mothers. As we write a vision comes before our eyes of Miss Waitt, as a last resort, standing on a pile

* Purdah = seclusion

of prizes to prevent them being seized by the frantic crowd. This disorder might find its parallel in a crowd on Bargain Day at a Sale at home!

A Startling Rumour

At our next centre the women were arranged in groups on the verandas. There were hundreds of them. It was here that the excitement of the day occurred. In some mysterious way news had spread for miles around that there was to be a great distribution of presents. Consequently all the halt, maimed and blind of the district felt it their business to be there. These poor creatures could not be persuaded that as they were neither babies nor midwives they would receive nothing. Poor things! Buoyed up by false hope they had tramped miles, and after hours of weary waiting were told that it was all a mistake. Shortly after this an astonishing thing occurred. Teaching on the veranda was proceeding, when, lo! the crowd suddenly melted and before one could ask why the veranda was empty! On inquiry we discovered that a very subtle rumour had gone round to the effect that we English were taking down the names of the children in order to enlist them in the British Army! (We have no authority for stating that this rumour was started by some of the disappointed beggars!) After a time, however, the crowd steadily dribbled back and we were able to finish our work satisfactorily. The day closed here with a crowded public meeting for men and boys.

At our third centre things were made very easy for us. We were entertained in the great country house of an Indian gentleman. While the men were being shown the lantern slides some thirty or forty women were collected in the zenana quarters for instruction. The large majority of these women were actually members of this exalted household. Here was a good opportunity for private conversation during which we learnt that, to their great grief, out of the boy babies born in that home so few had been successfully reared. This is a great tragedy, especially in a wealthy household.

Stopping the Slaughter of Innocents

One definite result of the celebrations was the formation of a class for midwives. They were to meet weekly at the State hospital, were to receive a reward of four annas for each class attended and a further reward of a pair of surgical scissors on passing the final simple oral examination. Some seven or eight women attended and one low-caste woman even went so far as to consent to the removal of the permanent pewter bracelets which extend from wrist to elbow. It is a disgrace for even a low-caste woman to have bare arms. As an Indian woman's jewellery are her dowry it was no small thing for this woman to agree to have these bracelets cut off. They were to be replaced by a couple of loose silver ones which could be taken off when engaged in her very important work.

The following year Baby Week was celebrated in our area with still greater success.



A street in Hankow

HANKOW is one of the three large cities in Central China which together form the most important commercial centre. Hankow is sometimes called the Manchester of China—or the Chicago of China.

Coming into Your Heritage ?

Plans for Swanwick



THE general title of the Annual Conference next August will be "Heritage and Outlook." Do we of the L. M. S. realise the glory of our history, of the heritage that is ours? It is never wise to live in the past, or to be so satisfied

with the old days that we cannot face the claims of the present. But as Lord Bryce often reminded us, we can understand the present only if we try to understand the past. It is wise to look back occasionally and to see the way by which we have come. Our Society has a wonderful history of which many of us know remarkable little.

Next August we shall try to gain a truer appreciation of our L.M.S. history, and as we feel the inspiration of the spirit of adventurous service, and of the whole-hearted dependence upon God of the pioneers, we shall set our faces the more joyously to the task of to-day. That task as it awaits us in every field and demands our full energies and consecration here at home will be outlined by various speakers.

Our Chairmen

We shall have as chairmen two who have served the Society in many ways. Miss

Dorothy Mack Smith, B.Sc., formerly on the Society's staff at the Tiger Kloof Girls' Institution, South Africa, and now General Secretary of the L.M.S. Girls' Auxiliary, will link us both with Africa which, being the subject of study for next winter, will receive special attention, and with the Girls' Auxiliary, always so strongly represented at Swanwick. The Rev. McEwan Lawson, M.A., B.D., of Mill Hill, has helped us before at Swanwick, and is untiring in his advocacy of Christian missions. He will be greeted by the Sunday School section as the author of "Faces," the splendid New Year Offering Gift Book which delighted the children and grown-ups too a few years ago.

An Officers' Conference

The Missionary Leaders' and Campaign Officers' Conference will be held at High Leigh, Hoddesdon, Hertfordshire, from August 26th to 29th. High Leigh is a miniature Swanwick. Both are under the management of the First Conference Estate Limited. High Leigh has beautiful grounds, and though only about a forty minutes' train journey from London, is in the heart of very beautiful country. Missionary Secretaries and Campaign Officers are asked to book the date of their Conference, August 26th to 29th, at once. The Conference will be held from Friday evening to Monday morning, so that advantage may be taken of week-end tickets.

Registration Forms for both these important Conferences will be issued in March.

Into this centre of over a million people the Southern Government of China is transferring the Government Offices and proposes to make it the Capital of China



Furnace chimneys—Looking over Hanyang to Harkow

A New Year's Resolution :

" BUY A MISSIONARY BOOK A WEEK "

Some New Ones

YOUNG ISLAM ON TREK

By Basil Mathews

A new and arresting study of the clash of colour, especially the young men and women's view. 2s. net

YOUTH IN WORLD SERVICE

By H. T. Vodden and C. A. Martin

For leaders of Brigades, Clubs, Guilds, Guides, Scouts and other Youth Groups. 1s. net

DOINGS AND DREAMS

By Godfrey E. Phillips

The story of the L.M.S. historic missions in India. Fully illustrated. 128 pp. L.M.S. Study Book, India year, 1927. 1s. net

THE INDIAN OUTLOOK

By W. E. S. Holland

A new study of India—missionary, social and political—the study book for all Societies for India Year, 1927. 2s. 6d. net.

BAO SAN FINDS OUT

By Jean N. Cullen

A new missionary play, of unusual power, of medical work in China. In three scenes for eight children and three adults. 3d. net.

* * * *

ANOTHER GOOD RESOLUTION :

" TO USE ' THE CONCISE GUIDES ' TO THE SUNDAY SCHOOL LESSONS "

EDITIONS :

Annual Volume : Junior and " International " (ready)
(3s. 6d. limp duveen, 4s. 6d. cloth boards, postage 3d.)

Junior Guide Quarterly (January-March ready)

Intermediate Guide Quarterly (January-March ready)

Primary and Beginners' Guide Quarterly (January-March ready)

Each 9d. per quarter (1d. postage), or 3s. 4d. per year post paid

PROSPECTUS POST FREE FROM

THE LIVINGSTONE BOOKSHOP

48 Broadway, Westminster, S.W.1

You are not forgetting that our magnificent stocks of prize books have been replenished since Christmas and that we await your orders? A fine Illustrated List is now available for the asking.

For use in Library only

7-10-1974

For use in Library only

I-7 1927

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4891